

MAPPING PHILOSOPHICAL THEORIES AND METHODS IN UNDERGRADUATE THESES AT UIN JAKARTA: TRENDS, APPROACHES, AND CONTEMPORARY CHALLENGES



Alfadhli Tasman¹, Muhamad Tamamul Iman^{*2}, Bambang Irawan³, Muhammad Imaduddin⁴

*Correspondence:

Email:

tamamul.iman@uinjkt.ac.id

Authors Affiliation:

^{1,2,3,4}Universitas Islam Negeri
Syarif Hidayatullah Jakarta,
Indonesia

Article History:

Submission: April 23, 2025

Revised: June 05, 2025

Accepted: June 17, 2025

Published: June 30, 2025

Keywords:

Philosophy Pedagogy, Islamic
Higher Education,
Undergraduate Theses,
Philosophical Methodology,
Contemporary Islamic Thought.

Kata Kunci:

Pedagogi Filsafat, Pendidikan
Tinggi Islam, Skripsi Sarjana,
Metodologi Filsafat, Pemikiran
Islam Kontemporer.

Abstract

This study examines how philosophy is practiced within the context of Islamic higher education by mapping the theories, methodologies, and approaches found in undergraduate theses at the Faculty of Ushuluddin, UIN Syarif Hidayatullah Jakarta. The research aims to provide an overview of how students engage with classical and contemporary philosophical frameworks to address issues such as globalization, modernity, and pluralism. Adopting a qualitative descriptive design, this study analyzes a corpus of student theses to identify dominant theoretical orientations and methodological tendencies. The findings reveal that Islamic epistemology, ethics, and metaphysics are the most frequently applied theoretical domains. Methodologically, textual analysis and doctrinal approaches dominate, while comparative and hermeneutical methods appear as complementary strategies. Other approaches, including historical, socio-cultural, and ethnographic perspectives, are less common, yet normative-philosophical analysis remains the most prevalent overall. These results suggest that while students demonstrate awareness of contemporary challenges, their engagement is mediated through traditional Islamic philosophical frameworks. This study contributes to discussions on philosophy pedagogy in Islamic higher education and highlights the need for broader methodological diversity to respond effectively to current intellectual and societal issues.

Abstrak

Penelitian ini mengkaji praktik studi filsafat dalam konteks pendidikan tinggi Islam dengan memetakan teori, metodologi, dan pendekatan yang digunakan dalam skripsi mahasiswa di Fakultas Ushuluddin, UIN Syarif Hidayatullah Jakarta. Tujuan penelitian ini adalah memberikan gambaran mengenai bagaimana mahasiswa memadukan kerangka filsafat klasik dan kontemporer untuk menjawab isu-isu globalisasi, modernitas, dan pluralisme. Dengan menggunakan desain deskriptif kualitatif, penelitian ini menganalisis korpus skripsi untuk mengidentifikasi kecenderungan teori dan metode yang dominan. Temuan menunjukkan bahwa epistemologi Islam, etika, dan metafisika merupakan domain teoretis yang paling banyak digunakan. Secara metodologis, analisis tekstual dan kajian doktrinal menjadi pendekatan utama, diikuti oleh metode komparatif dan hermeneutis. Pendekatan lain seperti perspektif historis, sosio-kultural, dan etnografi digunakan secara terbatas, sementara analisis filosofis normatif tetap menjadi pola yang paling menonjol. Hasil ini menunjukkan bahwa meskipun mahasiswa memiliki kesadaran terhadap tantangan kontemporer, keterlibatan mereka masih dimediasi melalui kerangka filsafat Islam klasik. Penelitian ini berkontribusi pada diskusi pedagogi filsafat di perguruan tinggi Islam dan menyoroti pentingnya keragaman metodologis untuk merespons isu intelektual dan sosial masa kini.

INTRODUCTION

Philosophy, as a multidimensional and evolving discipline, has long served as a critical foundation for the development of human knowledge, moral reflection, and



metaphysical exploration (Nasr, 1996; Schroeder, 2020; Patterson & Caruso, 2017). In the context of contemporary global challenges—including ideological fragmentation, epistemological uncertainty, religious pluralism, and the complexities of modern identity—philosophy has taken on renewed significance (Beck, 1992; Eisenstadt, 2000; Shiva & Parsa, 2016). Nowhere is this more evident than in Islamic higher education in Indonesia, where the tradition of philosophical inquiry is increasingly being re-examined through the lens of both classical Islamic thought and contemporary theoretical frameworks (Aziz, 2019; Irham, 2025; Al –Fayyadh, 2020).

The Faculty of Ushuluddin at UIN Syarif Hidayatullah Jakarta stands as a notable example of this transformation. Historically grounded in Islamic theology, the faculty has evolved into a dynamic hub for philosophical engagement, where students are encouraged to interrogate pressing issues not only through inherited religious doctrines but also through critical philosophical paradigms (Logli & Wahyuni, 2023; Afrizal, 2022; Irham, 2025). This intellectual shift is particularly visible in the final theses produced by undergraduate and graduate students, which often reflect a sophisticated blending of Islamic and Western philosophies, as well as a responsiveness to modern social, ethical, and political dilemmas (Goncharova, 2024; Patterson & Caruso, 2017; Osborne, 2013).

Despite the proliferation of such academic works, there remains a paucity of scholarly literature that systematically maps the philosophical content and intellectual orientations embedded in these student research projects (Hadi, 2021; Nersessian, 2011; Sillanpää & Koivula, 2010). While studies on Islamic philosophy often center around classical figures or contemporary Muslim intellectuals, they rarely address how philosophical education is internalized and expressed by students in formal academic settings (Barnes & Curry, 1983; Rabinow & Stavrianakis, 2014; Dunne, 1960). This oversight has contributed to a fragmented understanding of how Islamic philosophy is being actualized and negotiated in the modern educational landscape (Maddy, 1996; Perkins, Kitchin & Thrift, 2009; Huizinga & Cavanagh, 2011).

Moreover, although many of the theses produced within faculties of Islamic studies engage with prominent Western philosophical paradigms—such as existentialism, hermeneutics, or structuralism—there is often little effort to contextualize these theories within the broader Islamic intellectual tradition (Paitlovć, 2020; Khan, 1994; Floridi, 2018). Consequently, contemporary Islamic philosophical discourse risks becoming bifurcated, with students engaging separately with Islamic metaphysical principles and modern philosophical methods, rather than integrating the two into a coherent epistemological and ethical system (Shiva & Parsa, 2016; Gillespie, 2009; Tonelli & Upshur, 2019).

This study seeks to address these gaps by offering a comprehensive mapping of the theories, methodologies, and philosophical approaches found in student theses at the Faculty of Ushuluddin, UIN Syarif Hidayatullah Jakarta. By examining these works, the research uncovers how classical Islamic concepts such as *hikmah*, *ma'rifah*, and *'aql* are being reinterpreted and synthesized with modern intellectual currents including postmodern ethics, critical theory, and phenomenology (Nasr, 1996; Goncharova, 2024; Aziz, 2019). It also highlights the methodological diversity among student researchers, who employ textual analysis, doctrinal inquiry, hermeneutics,

comparative philosophy, and ethnography to address a wide range of philosophical problems (Licqurish & Seibold, 2011; Nersessian, 2011; Irham, 2025).

What emerges from this investigation is a novel portrait of contemporary Islamic philosophical education, wherein students are not only drawing upon traditional sources of Islamic knowledge but are also constructing new interpretive frameworks that bridge the gap between heritage and modernity (Osborne, 2013; Patterson & Caruso, 2017; Aziz, 2019). Unlike previous studies that focus narrowly on either Islamic or Western philosophy, this research highlights the ways in which emerging scholars are building a dialogical space that is at once faithful to Islamic traditions and attuned to the exigencies of contemporary life (Eisenstadt, 2000; Khan, 1994; Scruton, 2010).

The significance of this study lies in its potential to reshape how we understand the trajectory of Islamic philosophical thought in the academic sphere. It demonstrates that students are not merely passive recipients of philosophical knowledge, but active producers of meaning who critically engage with diverse intellectual traditions (Gillespie, 2009; Paitlovć, 2020; Huizing & Cavanagh, 2011). Their theses represent a fertile site for exploring the intersections between religion, ethics, politics, aesthetics, and epistemology in a globalized world. By foregrounding student voices and analyzing their academic output, this research offers valuable insights for curriculum development, pedagogical reform, and broader discussions on the role of philosophy in addressing twenty-first-century challenges (Irham, 2025; Floridi, 2018; Logli & Wahyuni, 2023).

Additionally, the study underscores the urgency of developing a more inclusive and integrative model of philosophical education in Islamic universities—one that transcends disciplinary silos and encourages students to confront complex realities through a fusion of reason, revelation, and critical reflection (Nasr, 1996; Tonelli & Upshur, 2019; Polasky, Carpenter & Folke, 2011). In doing so, it contributes to a growing body of scholarship that reimagines philosophy not as an abstract or elitist endeavor, but as a lived and dialogical practice capable of illuminating the moral and intellectual challenges of our time (Beck, 1992; Danylova, Kats & Makoviy, 2022; Eisenstadt, 2000).

This study adopts a qualitative descriptive methodology to explore and analyze the philosophical frameworks employed by students at the Faculty of Ushuluddin, UIN Syarif Hidayatullah Jakarta. This research was conducted by analyzing 20 samples of student theses published during the period of 2017–2024. Given the interpretive and discursive nature of philosophy itself, a qualitative approach is particularly well suited to uncovering the nuanced reasoning, theoretical preferences, and methodological orientations embedded within student theses (Licqurish and Seibold, 2011; Nersessian, 2011; Paitlovć, 2020). Rather than seeking to quantify the presence of certain theories or methods, this research is primarily concerned with the meanings, patterns, and intellectual trajectories that emerge from students' philosophical inquiries (Rabinow and Stavrianakis, 2014; Goncharova, 2024; Maddy, 1996).

The core of the research is structured as a document-based analysis, focusing specifically on a curated corpus of final academic projects—namely undergraduate theses and master's dissertations—submitted by students within the Department of

Aqidah and Philosophy. These works were accessed through the university library and digital archives, ensuring that the dataset represents a range of topics, time periods, and scholarly orientations. The selection criteria prioritized theses that explicitly engage with philosophical concepts, whether through textual interpretation, theoretical synthesis, or applied analysis of social, ethical, or metaphysical issues (Perkins, Kitchin and Thrift, 2009; Paitlov6, 2020; Huizing and Cavanagh, 2011).

The decision to focus on student theses was deliberate. While much has been written about the ideas of major philosophers or the formal teaching of philosophy in Islamic institutions, relatively little attention has been given to how students internalize, appropriate, and extend philosophical traditions in their own research (Logli and Wahyuni, 2023; Hadi, 2021; Eisenstadt, 2000). Theses represent a rare and rich site for examining the intellectual agency of emerging scholars—how they choose their topics, justify their methodologies, and frame their inquiries within broader philosophical and theological traditions. As such, the study considers these works not simply as academic requirements, but as reflective artifacts of intellectual formation and evolving worldviews (Barnes and Curry, 1983; Nasr, 1996; Goncharova, 2024).

The analytical process involved multiple stages. First, each thesis was read in full to determine the primary philosophical theme and its theoretical grounding. This involved identifying whether the research centered on epistemology, metaphysics, ethics, aesthetics, political philosophy, or other subfields (Nersessian, 2011; Irham, 2025; Paitlov6, 2020). Next, attention was given to the specific theoretical lenses used by the students. These ranged from classical Islamic thinkers—such as Al – Ghazali, Ibn Sina, Ibn ‘Arabi, and Mulla Sadra—to modern and contemporary philosophers including Muhammad Iqbal, Abdurrahman Wahid, Hans – Georg Gadamer, and Jean – Paul Sartre. Where applicable, the study noted instances in which students attempted to bridge Islamic and Western paradigms (Aziz, 2019; Patterson and Caruso, 2017; Shiva and Parsa, 2016).

In addition to mapping philosophical theories, the research also closely examined the methodological frameworks employed in each work. This included determining whether the thesis relied primarily on textual analysis, doctrinal exposition, comparative study, hermeneutics, ethnographic fieldwork, or sociocultural interpretation (Licqurish and Seibold, 2011; Khan, 1994; Logli and Wahyuni, 2023). Special attention was given to the alignment between theoretical orientation and methodological choice—for example, whether the use of hermeneutics aligned with interpretive goals, or whether fieldwork supported the exploration of lived ethical or religious practices (Floridi, 2018; Huizing and Cavanagh, 2011; Beck, 1992).

Throughout the analysis, a coding framework was developed to classify and compare patterns across the dataset. The coding categories included: philosophical subfield, primary theorist(s), type of source material (e.g., classical texts, modern commentaries, empirical data), research method, and applied themes or real – world contexts. These codes were then used to generate thematic clusters, which helped to illuminate recurring concerns, such as the ethics of pluralism, metaphysical conceptions of the soul, or critiques of modernity (Sillanpää and Koivula, 2010; Schroeder, 2020; Eisenstadt, 2000).

To ensure academic rigor, secondary literature—including journal articles, books, and policy papers—was consulted to contextualize student works within broader discourses of Islamic and global philosophy. This helped to situate the findings not only in relation to local pedagogical practices, but also within transnational currents in contemporary philosophical thought (Gillespie, 2009; Shiva and Parsa, 2016; Rabinow and Stavrianakis, 2014). Where possible, comparative references were drawn to other Islamic universities in Southeast Asia or the Middle East, although the primary focus remained on UIN Syarif Hidayatullah as a case study (Afrizal, 2022; Logli and Wahyuni, 2023; Hadi, 2021).

The qualitative nature of this study precludes generalizability in the statistical sense. However, its strength lies in its depth of analysis and contextual sensitivity. By engaging directly with primary student texts and interpreting them within their intellectual and institutional settings, the research offers insights that are both empirically grounded and philosophically rich (Tonelli and Upshur, 2019; Maddy, 1996; Paitlovć, 2020). The methodological strategy employed here thus serves as a model for further studies seeking to map intellectual production at the intersection of Islamic tradition, modern philosophy, and higher education (Nersessian, 2011; Nasr, 1996; Eisenstadt, 2000).

THEORETICAL ORIENTATION IN STUDENT RESEARCH: MAPPING THE LANDSCAPE OF IDEAS

An analysis of student theses at the Faculty of Ushuluddin reveals a dynamic and layered engagement with a wide spectrum of philosophical theories, both classical and contemporary. Dominant among these are theories derived from Islamic epistemology, Islamic ethics, and Islamic metaphysics—fields which appear not only as the most frequently invoked but also as central axes around which various subfields revolve (Nasr, 1996; Aziz, 2019; Goncharova, 2024).

In the domain of Islamic epistemology, student research overwhelmingly draws upon figures such as Al-Ghazali, Ibn Sina, and contemporary Muslim scholars like Dawam Rahardjo. These theses often reflect deep concern with questions of knowledge hierarchy, the relationship between revelation (wahy) and reason ('aql), and the nature of certitude in religious cognition (Al-Fayyadh, 2020; Irham, 2025; Patterson and Caruso, 2017). Works such as "The Hierarchy of Knowledge According to Al-Ghazali" and "Dawam Rahardjo's Critique of Islamic Epistemology" are emblematic of this trend, underscoring a persistent interest in reconciling inherited Islamic doctrines with contemporary rational discourse. These theories are not treated in isolation, but are often explored in connection with sociopolitical relevance—such as critical engagements with modern secular paradigms of education and truth (Gillespie, 2009; Floridi, 2018; Shiva and Parsa, 2016).

Islamic ethics also occupies a significant place within the students' philosophical endeavors. Whether through the lens of classical thinkers like Miskawayh or through culturally embedded practices such as Dalihan Natolu ethics in Batak Muslim communities, ethical thought serves as a bridge between philosophical inquiry and everyday moral challenges (Beck, 1992; Khan, 1994; Irham, 2025). Theses frequently adopt a comparative approach, placing Islamic ethical frameworks in dialogue with modern philosophical notions of virtue, happiness, or

social justice. For instance, studies such as "Hamka's Concept of Ethics and Happiness" and "The Application of Mappatabe Ethics in Organizational Leadership" exemplify efforts to translate abstract ethical principles into actionable social values, particularly in the Indonesian context (Eisenstadt, 2000; Tonelli and Upshur, 2019; Aziz, 2019).

A third major axis is Islamic metaphysics, where students delve into themes such as the nature of existence, the relationship between God and creation, eschatological speculation, and the ontology of the soul. These inquiries are often rooted in classical traditions such as that of Ibn Sina and Suhrawardi, but they also reflect an awareness of contemporary interpretations (Nasr, 1996; Paitlovć, 2020; Goncharova, 2024). Titles like "Theodicy in the Thought of Ibn Sina" and "The Integrative Cosmology of William Chittick" demonstrate how metaphysical concerns are being re-engaged in light of modern cosmology, theology, and even environmental consciousness (Scruton, 2010; Floridi, 2018; Polasky, Carpenter and Folke, 2011).

Table 1. Theoretical Orientation in Student Research at Faculty of Ushuluddin, UIN Syarif Hidayatullah Jakarta

Philosophical Domain	Main Theorists/Thinkers	Key Themes	Representative Titles	Approaches Used
Islamic Epistemology	Al – Ghazali, Ibn Sina, Dawam Rahardjo	Knowledge hierarchy, revelation and reason, certitude in religious cognition	"The Hierarchy of Knowledge According to Al – Ghazali", "Dawam Rahardjo's Critique of Islamic Epistemology"	Comparative, doctrinal, textual analysis
Islamic Ethics	Miskawayh, Hamka, Dalihan Natolu tradition	Virtue ethics, happiness, social justice, applied ethics in cultural contexts	"Hamka's Concept of Ethics and Happiness", "The Application of Mappatabe Ethics in Organizational Leadership"	Comparative, sociocultural, ethnographic
Islamic Metaphysics	Ibn Sina, Suhrawardi, William Chittick	Nature of existence, the God – creation relationship, eschatology, ontology of the soul	"Theodicy in the Thought of Ibn Sina", "The Integrative Cosmology of William Chittick"	Comparative, doctrinal, philosophical
Western Philosophy Integration	Sartre, Gadamer, Heidegger, Muhammad Iqbal, Al – Hallaj	Existentialism, hermeneutics, aesthetics, cross – cultural philosophical dialogue	"Existentialism in the Perspective of Muhammad Iqbal", "Gadamer's Hermeneutics in the Poetry of Al – Hallaj"	Hermeneutical, comparative, integrative
Islamic	Kuntowijoyo, Isma'il	Beauty as	"Islamic Aesthetics	Hermeneutical,

Aesthetics	Raji al – Faruqi	metaphysical harmony, Tawhidic art, literature and music interpretation	in the Novels of Kuntowijoyo", "Tawhidic Art According to Isma'il Raji al – Faruqi"	philosophical
Islamic Political Philosophy	Ibn Rushd, Tan Malaka, Abdul Karim Soroush	Islam and democracy, socialism, pluralism, justice, civil society	Various theses analyzing Islamic perspectives on democracy, socialism, pluralism	Comparative, historical, sociopolitical critique

Beyond the Islamic tradition, students are increasingly drawing on Western philosophical thought—often in an integrative or comparative fashion. The works of Jean – Paul Sartre, Hans – Georg Gadamer, and Martin Heidegger appear in conjunction with Islamic thinkers, especially in discussions around existentialism, hermeneutics, and aesthetics (Gillespie, 2009; Osborne, 2013; Shiva and Parsa, 2016). "Existentialism in the Perspective of Muhammad Iqbal" and "Gadamer's Hermeneutics in the Poetry of Al – Hallaj" stand as testaments to a growing intellectual curiosity that transcends geographical and doctrinal boundaries. In these studies, students are not merely adopting Western theories but are actively reshaping them through Islamic ontological frameworks (Aziz, 2019; Irham, 2025; Khan, 1994).

Islamic aesthetics has also emerged as a fertile domain, albeit to a lesser extent, focusing primarily on art, music, and literature. Students exploring "Islamic Aesthetics in the Novels of Kuntowijoyo" or "Tawhidic Art According to Isma'il Raji al – Faruqi" exhibit a commitment to understanding beauty not just as form or technique, but as a manifestation of metaphysical harmony and divine presence (Scruton, 2010; Osborne, 2013; Nasr, 1996).

Finally, Islamic political philosophy appears as a mid – tier but rising thematic strand, with attention given to thinkers such as Ibn Rushd, Tan Malaka, and Abdul Karim Soroush. Students investigating the intersections between Islam and democracy, socialism, or pluralism reveal a desire to critically assess Islamic thought in the face of modern political realities (Eisenstadt, 2000; Beck, 1992; Patterson and Caruso, 2017). These works do not simply assert ideological compatibility or conflict, but rather strive to build conceptual frameworks that uphold justice, inclusivity, and civil society (Gillespie, 2009; Shiva and Parsa, 2016; Tonelli and Upshur, 2019).

While student research at the Faculty of Ushuluddin demonstrates commendable engagement with a diverse range of philosophical ideas, there remain structural weaknesses that limit the depth and scholarly rigor of their analyses. For instance, many theses present an impressive breadth of sources but struggle to integrate these ideas coherently, resulting in fragmented arguments rather than cohesive philosophical discussions. Often, concepts derived from classical Islamic scholars such as Al – Ghazali or Ibn Sina are invoked without sufficient contextualization or clear connections to contemporary issues, diminishing the clarity and impact of the arguments presented.

Furthermore, there is a noticeable reliance on a limited and repetitive set of primary and secondary sources. Students frequently gravitate toward prominent

Islamic thinkers, potentially missing opportunities to engage with less conventional yet equally significant philosophers within and beyond Islamic thought. This tendency creates an epistemic bias, where dominant themes from Islamic epistemology, ethics, and metaphysics overshadow other philosophical perspectives, restricting deeper exploration into alternative or contrasting viewpoints. Consequently, the potential for meaningful engagement with pluralistic or interdisciplinary scholarship is constrained.

Methodologically, although textual analysis and comparative approaches dominate the landscape of student research, their recurrent use indicates a lack of methodological innovation. Incorporating richer empirical, ethnographic, or interdisciplinary methods could better address the complexities inherent in contemporary philosophical problems shaped by modernity and globalization. In addition, comparative analyses between Islamic and Western philosophies, while frequently attempted, often remain superficial, seldom moving beyond general parallels or simple contrasts. A more profound, critical engagement with fundamental tensions and dialogues between Islamic and Western philosophical traditions would significantly enhance scholarly insights.

Lastly, an overarching reverential attitude toward authoritative figures and widely—accepted doctrines frequently results in an absence of critical reflection. Instead of merely reproducing established theories, students could significantly benefit from a deeper critical approach, identifying gaps, contradictions, and emerging philosophical questions. Addressing these structural weaknesses would ultimately enrich the quality, originality, and critical depth of philosophical scholarship at the Faculty of Ushuluddin.

In sum, student engagement with philosophical theory at UIN Syarif Hidayatullah Jakarta is both diverse and sophisticated. It spans from epistemological rigour to ethical reflection, from metaphysical speculation to sociopolitical critique—suggesting that contemporary Islamic philosophical education is cultivating a generation of thinkers unafraid to traverse intellectual traditions in pursuit of holistic understanding (Nasr, 1996; Aziz, 2019; Irham, 2025).

DISCUSSION

The analysis of student theses at the Faculty of Ushuluddin, UIN Syarif Hidayatullah Jakarta, reveals a dynamic engagement with both classical Islamic thought and contemporary philosophical paradigms. This reflects a broader trend in Islamic higher education in Indonesia, where institutions are increasingly integrating traditional religious scholarship with modern academic disciplines. Such integration aligns with national educational reforms aimed at producing graduates who are both rooted in Islamic values and equipped to navigate contemporary challenges (Irham, 2025; Logli & Wahyuni, 2023; Afrizal, 2022).

The prominence of Islamic epistemology, ethics, and metaphysics in student research underscores a continued commitment to foundational Islamic sciences. However, the incorporation of Western philosophical frameworks, such as existentialism and hermeneutics, indicates a shift towards a more pluralistic and dialogical approach to knowledge. This synthesis of traditions is indicative of a pedagogical strategy that values critical thinking and intercultural competence,

essential skills in an increasingly globalized world (Irham, 2025; Aziz, 2019; Shiva & Parsa, 2016).

Methodologically, the preference for textual analysis and doctrinal studies reflects the enduring influence of classical Islamic educational models. Nevertheless, the adoption of comparative, hermeneutic, and ethnographic methods signifies an openness to interdisciplinary approaches. This methodological diversification enhances the relevance of Islamic philosophy to contemporary societal issues, such as ethical leadership and interfaith relations, and aligns with global academic standards promoting research that is both rigorous and socially engaged (Irham, 2025; Aziz, 2019; Shiva & Parsa, 2016).

The integration of science and religion in the curriculum, as observed in UIN Syarif Hidayatullah Jakarta, exemplifies efforts to transcend the dichotomy between secular and religious knowledge. By fostering an educational environment where Islamic teachings inform and are informed by scientific inquiry, the institution embodies a holistic approach to learning. This model not only preserves the integrity of Islamic scholarship but also ensures its applicability in addressing modern scientific and technological advancements (Irham, 2025; Aziz, 2019; Shiva & Parsa, 2016).

Socioculturally, the emphasis on indigenous ethical systems, such as Dalihan Natolu and Mappatabe, in student theses highlights the importance of contextualizing Islamic philosophy within local traditions. This localization of philosophical inquiry fosters a more inclusive and culturally sensitive academic discourse, promoting a form of Islamic education that is both globally informed and locally grounded. Such an approach is crucial in cultivating graduates who can contribute meaningfully to their communities while engaging with broader intellectual currents (Irham, 2025; Aziz, 2019; Shiva & Parsa, 2016).

In conclusion, the findings suggest that Islamic higher education in Indonesia is undergoing a transformative process, characterized by the integration of classical Islamic scholarship with contemporary philosophical thought and methodologies. This evolution reflects a commitment to producing scholars who are not only well-versed in their religious tradition but also capable of addressing the complex challenges of the modern world. Continued support for such integrative educational models is essential for the development of a robust and responsive Islamic intellectual tradition in Indonesia and beyond.

CONCLUSION

This study has undertaken a comprehensive exploration of the philosophical theories, methodologies, and approaches employed in the final academic works of students at the faculty of ushuluddin, UIN Syarif Hidayatullah Jakarta. Through a detailed qualitative analysis of these works, the research has illuminated how emerging Muslim scholars in Indonesia are actively engaging with the intellectual legacy of classical Islamic philosophy while simultaneously responding to contemporary epistemological, ethical, and sociopolitical challenges.

What Stands Out Most Prominently in the Findings is the continued centrality of Islamic Epistemology, Ethics, and Metaphysics in Student Philosophical Inquiry. These domains are not only anchor the students' understanding of core theological

and philosophical questions but also provide a robust framework through which modern issues are critically assessed. Theories derived from figures such as al-Ghazali, Ibn Sina, and Ibn 'Arabi deeply influential remain, yet students are increased to place to place these thinkers in dialogue with Western philosophers such as Jean-Paul Sartre, Hans-Georg Gadamer, and Immanuel Kant. This dialogical engagement reflects a maturation of philosophical education at UIN, moving beyond insular interpretations toward a more integrative and critical model of thinking (Nasr, 1996; Goncharova, 2024; Patterson & Caruso, 2017).

Methodologically, the research shows that while textual and doctrinal analyses remain foundational, there is growth methodological experimentation. Students have employed comparative frameworks, hermeneutic interpretation, and even ethnographic tools to ground abstract philosophical concepts within concrete social and cultural realities. This trend aligns with the global academic movement toward interdisciplinary scholarship and suggested that Islamic higher education is not only preserving intellectual traditions but also innovating within them to remain responsive to the complexities of the modern world (Nersessian, 2011; Seibold, 2011;

Equally significant is the pattern of applied philosophical thinking observed in many of the cases. Rather than treating philosophy as a purely theoretical pursuit, students are using it to address pressing real-world issues such as pluralism, democracy, aesthetics, and interfaith ethics. Their ability to translate metaphysical and ethical frameworks into analyses of Indonesian sociocultural realities — such as *Dalihan Natolu*, *Mappatbe*, and the local reception of Islamic art — demonstrates the vitality of philosophy as both a critical and constructive discipline. This applied orientation suggested that Islamic philosophy, far from being confined to the seminar room, continues to shape the moral imagination and civic engagement of students (Beck, 1992; Eisenstadt, 2000; Khan, 1994).

Taken together, these findings affirm that Islamic philosophy in Indonesia, particularly as reflected in student research, is not a static heritage but a dynamic and evolving intellectual tradition. It is rooted in revelation and classical reason, yet open to reinterpretation through engagement with diverse traditions, disciplines, and lived experiences. This dual fidelity — to heritage and to critical inquiry — is the most valuable contribution that the faculty of *Usuluddin* offers to both national and global philosophical discourse.

Looking ahead, it is essential for academic institutions, particularly in the Islamic world, to continue fostering an environment that supports integrative, interdisciplinary, and socially grounded philosophical education. As students face increasingly complex global challenges — ranging from ecological collapse to digital ethics to interreligious tension — the ability to think philosophically, ethically, and historically becomes more crucial than ever. The model is presented by UIN Syarif Hidayatullah Jakarta demonstrates that it is predicted to cultivate scholars who are both intellectually rigorous and socially engaged, deeply rooted in their traditions.

In this spirit, the findings of this study should be taken not only as a document of current academic practices but also as a call to further develop and invest in Islamic philosophical education. By embracing critical pedagogy, enhancing access to global literature, and encouraging dialogue across traditions, Islamic universities can

position themselves as key contributors to the renewal of philosophy in the twenty – firstry – philosophy Also about transforming it.

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